

English Translation of the Friday Sermon of 14th January 2000 Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

After the customary *Tasha'ud*, *Ta'awuz* and *Sura Fatiha*, Hazrat Khalifatul Masih IV (aba) recited the following verse of the Holy Quran:

"And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit.' And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. And none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good." (41:34-36)

Then Huzoor (aba) said: A recitation of these verses should make it obvious that I want to talk about *Tabligh*. The days of Ramadhan are gone and this Ramadhan left behind many good things but it has reminded us that we should go out and take part in the spiritual *Jihad*.

The program this year is a big one for the Jama'at and I trust that Allah will give twice as many new Ahmadies as last year. With this hope I have chosen this topic for my sermon today so I can remind you to accelerate your pace and win every field which Allah has destined for you.

These are extraordinary events having no parallel in the whole history of mankind. Never, in any religion, as many as ten million new members have joined in one year. And here we are, expecting twice as many in the following year. This cannot happen without a special bounty from God. It is not in the power of humans.

So, I have chosen this topic today. March forward and win all the battles which have really been destined for you.

I put in front of you some *Ahadiith*. In *Bukhari*, Ibn Abbas gives the commentary of the words: *repel evil with that which is best* in the following way. It means to have patience at a time of anger and to forgive when injury is inflicted. When people behave this way, Allah will safeguard them and make their enemies bow down to them. This commentary is from the Holy Prophet (s.a.w.) and has deep meaning.

When a person marches forward, many things appear to him which generate anger. People call you names and are extremely rude. It is incumbent upon a *Daeelillah* (caller to God) to persevere. Return abuses with smiles. When they call you names, pray for them. These are the things which bring about deep changes. So I admonish you to be patient when you go out in the field.

Forgive when someone transgresses. If someone beats you, slaps you in the path of God, tolerate it and do not let anger get the better of you. Your enemy will ultimately turn into a friend. This was the practice of the Holy Prophet (s.a.w.) and Allah treated him accordingly.

Another Hadith from *Bukhari*, attributed to Abu Huraira. When the verse: *And warn your near relatives* was revealed, The Holy Prophet stood up and addressing his relatives, said that he cannot be of any help to them against Allah.

This Hadith has been chosen because there are many Ahmadies whose relatives are non-Ahmadies. For fear of upsetting them, people do not preach to their relatives. This was not the practice of the Holy Prophet (s.a.w.) he was never deterred from the anger of his relatives. If he had not done that, he would not have fulfilled his obligation of *Tabligh*.

So, come forward and preach to your relatives. Allah will someday change their hearts. Pakistan has some unusual circumstances, but this aspect has been very fruitful in Africa. They preach to their relatives and year after year, this doubling of new Ahmadies is occurring.

Another Hadith is related by Hazrat Anas bin Malik. The Holy Prophet (s.a.w.) said: An informer of good things is like the person who practices those good things. The verse I recited from the Holy Quran says that there is no one better than a person who practices good things and then calls others to them. You should, therefore, not forget that you have to practice first before you preach to others of good things.

There is a Hadith from *Muslim* related by Abu Huraira, God be pleased with him, that the Holy Prophet (s.a.w.) said: When a person calls others to a good thing, he gets the same amount of reward as the reward given to the person doing the good thing, without any reduction of the reward for the performer of the good thing.

I have chosen this Hadith to remind you that after performing the righteous deeds yourselves, when you call others to do the same, then you will get an equal measure of reward from God to the reward given to each one of those who did good deeds as a result of your preaching. This is an on-going source of rewards for you as a result of your preaching. You should not take the task lightly. Engage in the task with full force and God will safeguard you.

Warn your relatives and warn others also so they may receive the glad tidings. You will be warning them against the evils and exhorting them to do good. As they improve, you will get an equal measure of reward for each one of them.

There is a Hadith related by Hazrat Anas, may

God be pleased with him, that the Holy Prophet (s.a.w.) said: Give people glad tidings, not disappointments. Make things easy for them and avoid difficulties. One should not call others to Ahmadiyyat, as if it is a difficult path. With love try to make the way easy for them. Give them your example that you are following this path and are receiving Grace from God. I trust that the Jama'at will remember this excellent advice of the Holy Prophet (s.a.w.) Give them glad tidings. Tell them about the graces of God in store for them. Do not disappoint them.

Another Hadith in *Tirmidhi* is related by Hazrat Hazifa, may God be pleased with him, that the Holy Prophet said: I swear by the one who controls my soul that you must preach goodness and stop people from bad things, otherwise it is likely that Allah may make you suffer severe chastisement. Then your prayers will not be heard.

It is, therefore, incumbent upon the Muslims to call mankind to goodness and prohibit from bad actions. If they fail in this, all may be lost and subsequent righteousness or feeling sorry will be of no avail.

The ignorant, but the so called Ulama, think that preaching goodness means using force in this respect. This is against the teachings of the Quran. You cannot force righteousness in anyone's heart. The goodness that the Holy Prophet (s.a.w.) wants is by repeatedly advising others with love. If you do not act in this way, you cannot change humanity and you may become victims of chastisement. Then your prayers will be of no avail.

There is a Hadith in *Muslim* related by Hazrat Abu Wa'il that Hazrat Ibn Mas'ood used to preach every Thursday. A person asked him why does he not preach every day. Ibn Mas'ood replied he did not want to bore people. I preach like the Holy Prophet (s.a.w.) used to do: preach with intervals in between.

This is a very important principle in preaching. Do not run after a person or he may become bored and run away from you. It is very important for a *Da'ee Ilallah* to seek appropriate situations for his *Tabligh*. That is why the Holy Quran ties *Tabligh* with wisdom. When you preach with wisdom, it can reach the heart of the person you are preaching to.

Now I present to you something from the Promised Messiah's (a.s.) writings. Once, the Promised Messiah (a.s.) addressed Hazrat Nawab Sahib, saying: "I keep hearing that you keep on admonishing your relatives at intervals. It is a very good thing. One should always ponder how he can convey the message to men and women. According to a Hadith, the chief of a tribe will be judged as responsible (for his tribe) as a Prophet for his nation. Following the Holy Prophet (s.a.w.) I have also admonished men and women at different occasions. I wanted to write down, in a story form, questions and answers for women, but I have not had the time to do that. If anyone else would write like that, many women will benefit by that."

I have followed the Promised Messiah (a.s.) in this respect and I have often given women to ask without hesitation what is in their mind. The Holy Prophet (s.a.w.) used to do that. He did not condone undue hesitation. Women in our age are also not hesitant in matter of Shariah and do ask questions. In this way I have tried to fulfill the wish of the promised Messiah that women should ask questions and get the answers.

The Promised Messiah (a.s.) says regarding preaching: "If it were in my power, I would go house to house, preaching God's message and try to save mankind from ignoring Unity of God and infidelity. I wish to spend all my life in this preaching until death."

This was the passion of the Promised Messiah (a.s.). Develop the same passion for *Tabligh* and fulfill the desire of the Promised Messiah. Give this message to the world that God's design for the Prophet for the Latter Days has been fulfilled. Now, obey him and follow him.

The Promised Messiah (a.s.) said: "The four attributes of God given in *Surah Fateha*, the Holy Prophet (s.a.w.) used them in *Tabligh*. For instance: the verse "*We have not sent you but as a mercy for the whole of mankind*" refers to the first attribute of *Rabbul Aalameen*..."

This needs elaboration. How did the Holy Prophet (s.a.w.) make use of the four attributes. Following the first (Lord of the Worlds) he uplifted his followers to high stature. It also means to serve, bring up the poor and provide for them. All these things are found in the

actions of the Holy Prophet (s.a.w.)

Read the books of the Promised Messiah (a.s.) and learn how to employ the four attributes. The second attribute (*Rahman*) is to provide without asking. Thus our missionaries should try to gauge the needs of people and try to fulfil them without their asking. This attracts the hearts and *Tabligh* is greatly strengthened.

The Promised Messiah (a.s.) also said: "A believer should use proper etiquette in *Tabligh*. Being harsh when leniency is called for is unwise. Similarly sometimes only harshness can prevail, being lenient at that time is wrong... The Pharaoh was a severe infidel person but Moses was commanded to deal with him leniently. The Holy Prophet (s.a.w.) also received a similar command. There should be leniency and affection among the believers."

Here the subject is *Tabligh* to others, what is the meaning of using affection for the believers? It means that the Holy Prophet (s.a.w.) was extremely lenient and affectionate towards the Muslims, but he was also affectionate to others. Thus you are to be affectionate not only to the believers but you must bend this way for others also...

The Promised Messiah (a.s.) was also sometimes harsh on his opponents. When some Christians went beyond limits in attacking the Holy Prophet (s.a.w.), he pointed out to them the way weaknesses of Jesus were mentioned in the Bible. In spite of being very kind hearted, the Promised Messiah (a.s.) had to use harshness to bring home a point to his opponents. He pointed out that it was only because of the teachings of the Holy Prophet (s.a.w.) that we respect all prophets. This is a favor and kindness of the same Holy Prophet (s.a.w.) the opponents are busy to revile.

The Promised Messiah (a.s.) relates an event where a person in Aligarh ridiculed him in the beginning. On further conversation, he saw the light and began to cry. It is possible that a person may appear to be hard to convince, but with patience and love, he will finally listen.

The Promised Messiah (a.s.) says that every lock has a key. The key in conversation is a proper way (it is warmth of your heart and congenial way of conversation). A thing said in a proper and fitting way

can be useful for someone. There is no universal method... There are three kinds of persons; the ordinary folks; the middle class people and the wealthy. Ordinary people may be of shallow understanding. It is difficult to convince them (they tend to follow their Maulvis) spend time with them and with love and understanding, they will become yours and leave their misguided leaders.

The wealthy are difficult to convince also as they have pride and get easily upset. Try to be concise and to the point with them. For ordinary folks, your conversation should be easy to understand. The middle class people are usually better educated. They can listen to you. They will usually not have the pride found in the wealthy.

Shahzada Muhammad Ibrahim asked the promised Messiah why he did not travel to different regions of India rather than stay in Qadian? The essence of his reply was that he has done that also but it was not always quite as effective. Verbal lectures are not as effective as written material and he had made more use of writings. He had accumulated a vast treasure of knowledge in his writings and publicised them as well.

Verbal speech is limited in time and scope. There is not much time to think. Some hot tempered persons may get furious and disrupt with shouts. Written material, on the other hand, can be taken by a person in seclusion and can have time to reflect on it. Nevertheless, we have not abandoned the other method (or oral propagation) and have gone to many towns.

For *Da'een Ilallah*, we have produced a lot of literature giving answers to all kinds of criticism. Then there are cassettes which the preachers can play for the

audience. Thus, using books, literature and cassettes, we are following all the methods shown to us by the Promised Messiah (a.s.).

The Promised Messiah (a.s.) says that God has provided to us all the means, printed mater, unlimited paper, postal system, telegraph, trains, ships, etc. The whole world has become like one city.

In the lifetime of the Promised Messiah (a.s.), the airplane had been invented. The phonograph was there which is a forerunner of cassettes. All these modern inventions and means are at our disposal for *Tabligh*.

Then the Promised Messiah (a.s.) says: we seek such learned people who would devote their lives in this way. Even at the time of the Holy Prophet (s.a.w.) there were those who traveled far for *Tabligh*. There are millions of Muslims in China which shows that some of the companions of the Holy Prophet (s.a.w.) must have traveled there.

The Promised Messiah (a.s.) had said: If there are twenty or thirty such people who would go to different places, *Tabligh* can accelerate. But these people must be very frugal before we can entrust them with the task.

This wish of the Promised Messiah (a.s.) has resulted in a large number of *Waqifeen* (devotees), literally in the thousands.

By the Grace of God, this task of *Tabligh* will expand and cannot be stopped. Let our opponents place any hurdles in the way, Ahmadiyyat will overcome them and march on. May Allah give us double the number of Ahmadies of last year. Allah gave us ten million Ahmadies last year. May we see, by the Grace of God, two million new Ahmadies this year.